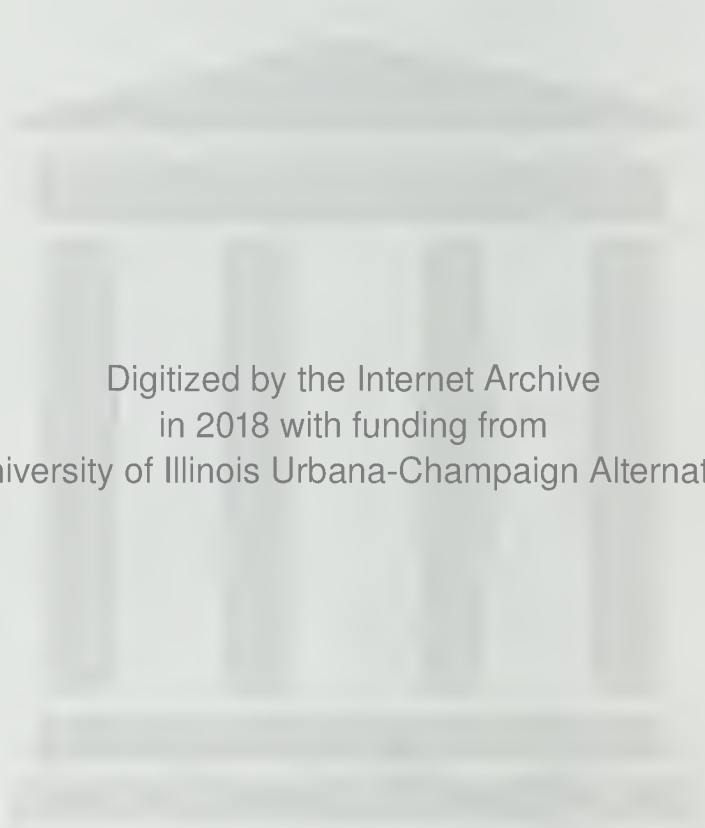


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Chicago Church  
Federation



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# CHICAGO CHURCH FEDERATION

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## THE PIONEER PERIOD.

**T**HAT the whole Federation movement is still in its comparative infancy is indicated by the fact that Chicago's first efforts in this direction date back no further than 1907. In that year the Chicago Church Federation Council was organized. During the early years its work was not pretentious, nor was it thoroughly representative of the churches or of the denominations as representation is conceived today. For about four years its membership included no laymen. The ministerial associations of the various co-operating denominations chose certain of their own number as delegates, and these duly elected delegates became the Church Federation Council. In the beginning, therefore, Chicago had really a federation of ministerial associations rather than a federation of local churches or of denominations. But it was an exceedingly significant beginning; it gave the Christian forces of Chicago definite training in real co-operation; and no names associated with the larger work of these latter years are to be revered more genuinely than those of the far-visioned leaders who encouraged and guided the organization through its pioneer stage.

Chief place among the leaders of this early period must always be given to the late Professor Benjamin Lewis Hobson of McCormick Theological Seminary. By election of the Council he served as secretary until 1911, but by general consent he is remembered rather as the "Father of the Federation." Throughout these years he gave his strength unstintedly, receiving no compensation for his work, in order to build the foundations of permanent co-operation. During these early years Dr. B. A. Green, Dr. C. B. Mitchell and Dr. Smith T. Ford filled the office of President. During the presidency of Dr. Ford the Federation Council secured from the mayor the appointment of the Commission whose reports and revelations led to the closing of the Red Light District. A social worker was maintained at the Juvenile Court. And throughout this entire early period bi-monthly union ministers' meetings were operated and the Federation Council was coming more and more to be regarded as the clearing-house for united Protestant interests.

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PREPARING FOR THE QUADRENNIAL.

A SECOND period in Chicago Church Federation history may be said to have begun in 1911, under the influence of the Federal Council of Churches of Christ in America. Organized in 1908, its officers were beginning to lay plans for the second quadrennial convention to be held in December, 1912. They hoped that Chicago might be the place of this second meeting and to this end Dr. Elias B. Sanford, Secretary of the Federal Council, approached the Chicago officers. The idea met with favor, but it became very evident that if Chicago was to entertain a great gathering such as the Quadrennial Conference, its Church Federation Council would have to be enlarged to include laymen in its membership, and its organization changed so that it would definitely represent the various communions. Throughout the following months these changes were in process of being made; at the annual meeting on October fifth a new constitution was adopted; and by the beginning of 1912 reorganization on these lines was complete.

In the meanwhile, however, the work of the Federation Council was not confined to the passing of resolutions, and to voting on articles of the Constitution. A more inclusive organization and a more expansive program demanded a preliminary campaign of education and the raising of larger funds. During the summer of 1911 Dr. Hobson worked indefatigably at the task of raising money for a larger social and civic program. The response was none too encouraging, but his efforts were so much seed sown, to bear fruit in later years in more successful co-operative achievements. In the autumn Dr. Hobson resigned as secretary, after four years of significant service to the Federation cause. His successor was Dr. Chas. E. Bacon, who devoted half of his time to the work for Chicago and half time to his work as Western Secretary of the Federal Council. As a man trained in the work of the Federal Council he was fitted for the task of extending the idea and the practice of federation among the Chicago churches. Rev. J. H. Chandler was made Assistant Secretary late in September, to give his time to a campaign of education looking toward an enlarged and more effective Federation, and also to the task of making adequate arrangements for entertaining



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the Quadrennial. With the former purpose in mind he secured for the Federation Council the official co-operation of the denominations as such, and the new membership of certain religious bodies. Looking toward the achievement of the latter purpose he secured the assistance of the Association of Commerce in planning for the great gathering of December, 1912.

Early in 1912 Hon. Thos. C. MacMillan, a layman, was elected the first President of the Chicago Church Federation Council in its re-organized form. Mr. Chandler was then Executive Secretary, on a half time basis, the first salaried Secretary in the Council's history. Ministers' meetings were omitted, and in their stead were held bi-monthly business meetings of the Federation Council with appropriate addresses. It was during this period that the Vice Commission was appointed. Plans were laid for the formation of district federations, as has been done periodically since that time. The response to such suggestions however has always been rather limited.

The business of chief importance during the year 1912 was the work of preparing for the Quadrennial. That very fact made it difficult to press the claims of the Chicago organization, and the Executive Secretary was compelled to advance money and personally to incur expenses for the organization to a degree that can scarcely be recorded in an historical statement such as this. The work of the Committee of One Hundred (charged with the responsibility of preparing for the Quadrennial) was greatly facilitated by the co-operation of the officers of the local Federation Council whose compensation may be thought of in terms of the reflex influence upon Chicago of the great Quadrennial Conference of 1912.

## AFTER THE QUADRENNIAL.

THE forward-looking leaders of Chicago were quick to realize the importance of conserving the values of the Quadrennial for the good of the local co-operative work. An "After-the-Quadrennial" meeting was therefore called the latter part of December. The Executive Secretary recommended, among other things, a revision of the constitution and committee system, the preparation of a budget making provision for an expanded program and "that the momentum gained by the influence of the Quad-



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rennial Council in Chicago be utilized at the earliest possible moment in pushing a campaign for district Federations, such as exist in Hyde Park, Woodlawn, Austin, and the West Central District, in all parts of the city, under a special extension committee."

In January, 1913, at the Annual Meeting of the Church Federation Council, Judge Thomas E. D. Bradley was elected to the Presidency to succeed Senator MacMillan. Mr. Bradley served for two terms, or until the Annual Meeting of October 5, 1914. Early in the new administration, March 1913, Rev. J. H. Chandler resigned his position as Executive Secretary, and Dr. William Barrett Millard was chosen as his successor. For over a year business meetings of the Federation Council had been substituted for the bi-monthly union ministerial meetings. The latter were now restored, and it has continued to be the policy up to the present time to hold a union ministers' meeting every second month, except during the summer season, under Church Federation auspices. Additional ministers' meetings have also been held when occasion demanded. Union pre-Easter services in the loop have been held almost every year since this period. During the summer of 1914 the officers of the Church Federation Council gave their help and encouragement to the organization of the Woman's Church Federation, of which further mention will be made later.

## A NEW ADMINISTRATION.

**A**T the annual meeting of October 5, 1914, Rev. Melbourne P. Boynton was elected President, serving as did his predecessor for two terms. At about this time the committee on endorsements began to function in an important way, approving the work of various religious organizations seeking support, and withholding it from those less worthy.

An effort was made in 1915 to consolidate the Co-operative Council of City Missions with the Church Federation Council, but without success. The sphere of each, however, was more clearly defined, that of the former being to have exclusive jurisdiction over questions pertaining to the location of churches.

Among the important efforts of 1916 may be mentioned the Pre-Easter Simultaneous Evangelistic Campaign. Almost all the churches en-

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tered the campaign, each pastor being his own evangelist. The reports indicated that by their own effort the churches of Chicago thus added about 15,000 people to their membership. The Committee on Labor worked faithfully at its task, and although it seemed to meet with failure in some of its efforts it had the satisfaction of securing a happy settlement of at least one strike situation.

## A WIDENING CIRCLE OF INTERESTS.

**A**T the annual meeting of 1916, held on October 31st, Dr. Herbert L. Willett was elected to the Presidency, serving for four years or until the time of the present writing. During the 1917 Lenten season another successful simultaneous evangelistic campaign was conducted. During the same year an important working agreement with the United Charities and the Association of Commerce was reached, in accordance with which appeals for personal help were to be investigated by the United Charities, secular and social philanthropies were to be audited by the Association of Commerce, and religious bodies to be audited by the Chicago Church Federation Council. During the autumn and concluding at Christmas time a contest was conducted open to all Sunday School children. Gold, silver and bronze medals were awarded to the children who, under prescribed conditions, wrote the best brief story of the life of Jesus. A calendar of the church year was prepared that same autumn, making suggestions to the churches for the observance of special dates in the interests of uniformity. A somewhat similar plan has been followed each year since that time.

Early in 1918 the Night Church was brought into more intimate relationship with the Chicago Church Federation Council, although still maintaining its own Board of Directors. At about the same time the Federation Council was instrumental in securing by the City Council the repeal of the iniquitous Special Bar Permit Ordinance.

Perhaps, however, the most notable of the Federation's activities during these two years were those growing out of the war situation. It co-operated in promoting Liberty Loans, Food Conservation, Home Gardens; in the midst of critical days it set a day of prayer for the churches; it assisted the Red Cross in its great work, and was



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active in its efforts to secure entertainment for soldiers and sailors in good homes and churches. Early in 1918 it brought about the organization of the "Chicago Inter-Church War Work Committee," to discover what war work was being done, to prevent friction, and to point out new needs. This Committee was independent, but it was the Chicago Church Federation Council that caused it to be organized. Under the auspices of that Committee the National Inter-Church War Work Congress was convened the following fall. In various ways this Committee proved to be one of Chicago's vital constructive agencies of the war period.

## THE EXPANSION PROGRAM.

WITH the annual meeting of October 29, 1918, a new epoch in the history of the Chicago Church Federation Council may be said to have begun. At that meeting the President suggested an expansion program containing the following items: (1) The publication of a monthly bulletin; (2) Greater publicity plans; (3) An extension of Protestant work in jails, hospitals, asylums, and other institutions; (4) The organization of Community Federations; (5) Greater emphasis upon simultaneous campaigns of evangelism; (6) Closer co-operation with the Inter-Church War Work Committee, the Co-operative Council, and the Committee of Fifteen; (7) The election of auxiliary members of the Council; (8) A two days' conference on Church Federation matters.

This program was enthusiastically received by the Council, and in accordance with the eighth suggestion a two days' conference was held at the La Salle Hotel on December 16th and 17th. Dr. Roy B. Guild, Secretary of the Commission on Community Inter-Church Federations of the Federal Council of Churches of Christ in America, was present as guest and speaker. The most significant part of the meeting was the reports of the following commissions which had been at work for several weeks studying their respective fields; Comity, Church and Labor, Church and Reconstruction, Evangelism, Religious Education, Public Morals, Publicity. These reports were referred through the President to the Church Federation Council for careful consideration and study. The Committee on Findings recommended that a Commission on International

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Friendship and Good Will and also a Commission on Organization be added to those already appointed; that the budget be materially increased; that a monthly publicity organ be maintained; and that other important advance steps be taken.

The year 1919 saw the actual launching of the expansion program. The budget was fixed at \$32,300.00, as over against \$6,000.00 the preceding year, and \$6,880.00 for 1917. On February 3rd the Inter-Church War Work Committee became the Commission on Reconstruction, and the Bulletin of the former organization was henceforth published monthly by the Church Federation Council, first as the "Inter-Church Bulletin" and later as the "Church Federation Bulletin." During the same month the Woman's Church Federation ceased to exist as a separate and unrelated organization, and became the Woman's Department of the Chicago Church Federation. The Young People's Civic League in like manner became an integral part of the Young People's Department of the Chicago Church Federation. These significant changes were made in the interests of unity and efficiency and it was appropriate that they were made simultaneously with the launching of the expansion program.

## THE WOMAN'S DEPARTMENT.

WHEN the Woman's Church Federation entered into this new relationship it had already had a notable history of four and a half years. In 1914 Mrs. Theodosia Bagshawe, an educator with keen interest in political affairs, conceived the idea that certain obvious social needs of the city could best be met through a permanent organization of the Christian women of Chicago. She discussed the plan with Mrs. G. M. Mathes and Miss M. L. Carpenter and readily enlisted their support. After some preliminary planning and consultation with various people including the officers of the Chicago Church Federation Council, it was decided that each pastor in the city be asked to appoint one woman from his church to attend a conference for the purpose of perfecting the proposed organization. The call to this meeting was issued by the Church Federation Council, the letter being signed by Judge Bradley and Dr. Millard, President and Secretary respectively, and also by Mrs. Mathes and Miss Carpenter as the convening commit-



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tee. About 150 churches responded, and on August 9, 1914, one hundred and fifty women met at the La Salle Hotel and organized the "Woman's League of Federated Churches." Three months later the name was changed to the "Woman's Church Federation."

The purpose of the new organization was to unify the women of the churches for Christian, civic and social endeavor. All co-operating churches were represented by their duly appointed delegates who met each month in business session. The aim has always been to keep the organization plastic so that adjustments to changing needs may readily be made. With each new year have come new lines of endeavor. First there was the general welfare work, including efforts in behalf of the eight-hour day and one day's rest in seven. Later came activity resulting in the closing of certain immoral theatres in the city and the elimination of liquor advertisements from daily papers. There was active co-operation also with the Dry Chicago Federation and the Traveler's Aid and in the successful movement to have the saloons closed on Sundays. During the third year the Woman's Church Federation Protectorate for Girls was established, an institution which for its short period of service has had a splendid record of achievement, ministering to an average of five hundred girls a year. It has had but two superintendents, Mrs. E. L. Meservey and Mrs. Minnie M. Chapman.

During the war the Woman's Church Federation was actively engaged in various forms of war work, having headquarters with the National Council of Defense. Since that time the headquarters have been located, first in proximity to the Anti-Saloon League, and during 1918 and a part of 1919 near to the Protectorate. Soon after becoming affiliated with the Chicago Church Federation the Woman's Department came into the Federation's suite in the Association Building. At all times, such as during the summer of 1920, the Department has had scores of women working indefatigably to secure a large vote for candidates committed to prohibition and enforcement of the liquor laws.

From the beginning Mrs. G. M. Mathes has been the president. The work has been carried

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on largely by committees; under the present form of organization, the chairman or another member of each committee becomes a member of the corresponding commission of the Chicago Church Federation.

## THE YOUNG PEOPLE'S DEPARTMENT.

**P**RIOR to the present form of organization the Young People's Department had had a most successful history. In the summer of 1897 three young women were together on an Epworth League excursion on Lake Michigan. "If the young people on this boat could be aroused and organized," said one, "a work could be started that would solve the liquor problem." "Why not arouse and organize them?" asked another. The first speaker was Miss Eva Marshall Shonts; the second, Miss Lucy Page Gaston. A few days later, as a result, a small interested group came together and organized the Young People's Christian Temperance Union, with Miss Shonts as President and Miss Gaston as Vice President. Headquarters were established in the Woman's Temple. Miss Shonts gave her entire time to the work with such zeal and effectiveness that she was often called to other cities to assist in similar activities. After a number of years of service, she was compelled to sever her connection with the work because of illness in her family.

The name was then changed to The Young People's Civic League, and Miss Mary F. Balcomb assumed the superintendency, giving her whole time to the organization until it became the Young People's Department in 1919. For a period of eight years, from 1911 to 1919, Rev. Philip S. Yarrow was its President. Its purpose throughout this period is indicated by the slogan: "Temperance, Civic Righteousness, Social Justice." Its activities were many, of which some deserve special mention: The three great temperance parades organized in the office of the League; the publication in 1912 (prior to the report of the Vice Commission) of "The Vice Bondage of a Great City"; pioneer efforts in behalf of sane New Year's Eve celebrations; successful efforts to compel summer gardens to install free water; similarly successful efforts to have the American flag floating at all polling places on election days; the promotion of four "First Voters' Nights," two in the Auditorium



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and two in Orchestra Hall; Prohibition debates among young people; special series of meetings under such leaders as Catch-My-Pal Patterson and Frank S. Regan; the publication in 1908 of the famous cartoon "The Real Issue," later borrowed by many other agencies; the publication of the temperance program "The Pageant of the States" and its production at different centers; activities in behalf of scientific temperance, including the training of young people, and street demonstrations; civic study classes; active opposition to the boxing bills in the Legislature; mass meetings; lectures; and participation in various other civic movements.

This in brief is the history of the Young People's Civic League which in February, 1919, dropped its name and became integrated with the Chicago Church Federation Council as the Young People's Department. From another point of view that Department is now the federation of the young people's organizations of the various denominations. Each denominational young people's group has its representative on the Executive Committee. Under the auspices of the Young People's Department two successful inspirational rallies were held in 1919, one in March with Fred B. Smith as speaker, and one in October addressed by J. Campbell White. For approximately a year Rev. E. L. Reiner served as Superintendent of the Department. Since August, 1920, Mr. John L. Horsley has acted as President of the re-organized Executive Committee.

## ENTERING UPON THE LARGER PROGRAM.

**T**URNING our attention once more to the plans of the Federation Council in the winter of 1919, the inclusion of the two departments was a step in harmony with the larger program agreed upon at the memorable two days' conference in December. On January 27th Dr. Millard resigned his position as Executive Secretary, severing his connection with the Federation Council in March, thus completing a period of six years' service. He was succeeded at once by Mr. Walter Raycroft Mee, who had become well known in Federation circles as Secretary of the Inter-Church War Work Committee. The need for larger quarters was becoming increasingly clear and about May first the office was moved to Suite 809-11, Association Building.

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At the Annual Meeting of October 27, 1919, it was reported that during the preceding year the staff had been increased from three to fourteen, some, however, being on a part time basis; that the number of co-operating denominations had now reached thirteen; that the actual receipts for the year just closing had been \$14,787.93, or approximately three times as much as in any previous year. On November third a new constitution was adopted omitting the word "Council," thus changing the name to "The Chicago Church Federation."

The work of the Chicago Church Federation is done chiefly through Departments, Commissions, and Committees. All of these made careful presentations of their work at the annual two days' conference on February 23 and 24, 1920. The list of committees and commissions includes about two hundred names, representing leaders and specialists in their respective fields. During the present year slight changes have been made in the organization of the two departments in accordance with which their Executive Committees are composed of the duly elected representatives of the co-operating denominations, who are also members of the Board of Trustees of the Church Federation.

The Committees may be temporary or standing. At the present writing they are five in number: Charities and Endorsements, Finance, National and State Federations, Public Meetings, Sabbath Observance.

## THE COMMISSIONS.

SO the Commissions are assigned such activities "as demand inquiry, formulation of policy, and administrative oversight." At the present writing there are twelve commissions.

1. **Advisory:** The Advisory Commission does not hold stated meetings. When important proceedings are suggested to the Federation the officers convene the Advisory Commission to receive its recommendation as to the proper course to pursue. Its work in this respect has been of great value.

2. **The Church and Industry:** The constituency of the Church Federation has derived much benefit from the statements on the church and industry issued from time to time in the columns of the monthly Bulletin. On more than one



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occasion this Commission has been given the opportunity of arbitrating labor difficulties. Whenever it can thus be of service to the cause of justice it counts it a privilege to be called upon.

**3. Comity:** The function of this Commission is to deal with questions of denominational overlapping. It has worked in close co-operation with the Co-operative Council of City Missions. In 1919 when the Interchurch World Movement requested the Church Federation to arrange for the conduct of the Chicago survey, the task of appointing a survey staff and of supervising its work was delegated to the Comity Commission. This therefore was one of its chief interests during the year 1919-20.

**4. Evangelism:** Union Passion Week services in the business district constitute a part of the program of the Commission on Evangelism. After all arrangements had been made for the 1920 services it became necessary to omit them, but with this exception they have been held each year with regularity.

A sub-committee on open-air evangelism has been very active during 1919-1920. Two important conferences have been held, dealing with this entire subject. A careful survey was made of the loop district to discover the strategic points at which street preaching might appropriately be held, and as a result the committee recommended certain specific centers. Another study has also indicated the forces at work in this field. The question of holding services in the public parks has been very much to the fore during 1920, and while permission has thus far been refused, the question is not yet regarded as closed.

**5. International Friendship and Good Will:** This Commission has had as its aim the study of international questions, and by means of meetings and literature the dissemination of information that might lead to a right understanding of conditions among the nations, and to a more universal spirit of good will. Its meetings have been held monthly or sometimes more often. Such topics as The League of Nations, the Mexican situation, conditions in Russia, etc., have been discussed, often by men of national reputation, in an effort always to ascertain the real facts and to interpret them from the Christian point of view. Efforts are made to pass this information down to pastors and churches

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through the columns of the Bulletin and also by the plan of including on the Commission pastors of the various denominations who will report back to their various ministerial bodies.

**6. Organization:** This Commission was called into being for certain specific tasks. During the years 1919 and 1920 it has rendered most significant service in the revision of the Constitution of the Church Federation as also of the constitutions of the Woman's Department and the Young People's Department.

**7. Political Action:** During the years 1919-20 this Commission has been active and alert in regard to great moral and political questions. It has informed itself and taken action in regard to such matters as prize-fight legislation, motion picture censorship, repeal of the ban upon the sale of intoxicating liquors, the newspapers and liquor advertisements, uniform marriage and divorce laws, movements looking toward a reduction in the cost of living, state anti-gambling laws, the holding of patriotic services in churches, and the teaching of patriotism in the schools. In every case the decisions of the Commission have been appropriately referred to the Board of Trustees.

**8. Public Institutions:** This exceedingly important Commission states its purpose as being "to promote religious and social activities in city, county, and state institutions, and in homes and schools where the courts may send boys and girls, and to co-operate with agencies doing a similar work in institutions of general character." The extent of its activities is suggested by the fact that at this writing it is represented through its workers in the following institutions: St. Charles School for Boys, Geneva Training School for Girls, Illinois Charitable Eye and Ear Infirmary, Oak Forest Infirmary and Tubercular Hospital, Cook County Hospital, Juvenile Detention Home, Juvenile Court, County Jail, Chicago and Cook County School for Boys, Detention Homes for Women Nos. 1 and 2, Court of Domestic Relations, House of Correction, Municipal Tubercular Sanitarium, and the Glenwood Manual Training School.

This enumeration of institutions is sufficient to indicate clearly that no Commission of the Church Federation is more active than that on Public Institutions. Regular meetings are held monthly and for efficiency the various phases of the work are assigned to sub-committees. If



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each of the thirteen denominations affiliated with the Church Federation were to attempt to discharge its responsibility in the institutions independently, confusion and expense would be increased and efficiency decreased. The workers of the Church Federation are representing as far as it is possible to do so, co-operative Protestantism. This fact multiplies their power. By the summer of 1920 it had become evident that if the work was to continue to expand and to be co-ordinated effectively it would be necessary to have a General Secretary of the Commission. With this in mind Mr. Emerson O. Bradshaw was secured to fill this important position, beginning his work September 7th.

The work that is being done together with the names of the active workers in the various institutions are well set forth in a pamphlet published by the Commission in September 1920, under the title "The Church and Human Wrong."

**9. Publicity:** A notable conference was held on May 3, 1920, under the auspices of the Publicity Commission. This included a luncheon, a very significant exhibit of church advertising matter, and addresses by some of the best known men in this field of work. The attendance was over 200. This conference was fully reported in a supplement to the Church Federation Bulletin for May.

The Commission on Publicity is now seeking means to make possible the publication of Christian pronouncements as weekly display advertisements in some or all of the daily papers.

**10. Religious Education:** This Commission had its inception in the conviction that responsibility for the work of religious education must be borne chiefly by the churches themselves. It has not been thought of as primarily a promotional agency, but rather as the agency to make important investigations, to do a limited amount of demonstration work, to give publicity to important informational material, and to work toward closer co-ordination of the various agencies working in this field, thus helping them to define their tasks more clearly.

During the Commission's brief period of activity it has partially realized these aims. Soon after it began to lay its first plans the Commission became aware of the necessity of having a Secretary and Director of Religious Education, and Mr. John Leslie Lobingier was secured to fill the position, beginning his work August 15,

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1919. For sufficient reasons the major part of his time during a period of about seven months was diverted to the work of the Inter-Church World Movement's Community Surveys.

The Commission counts among its members leading men and women in religious education in universities, seminaries, denominational offices, and in other organizations at work in this field. It is an able and active group of people. During the time of its service, slightly more than a year, the Commission has published two important leaflets: "The Churches and Week Day Instruction," and "Religious Education as a Vocation." It has assisted and done a limited amount of experimental work in the development of community programs. It has co-operated in the development and promotion of certain training institutes. It has served as an information bureau to many enquirers. It has co-operated with the Daily Vacation Bible School Federation, in that its secretary acted as secretary of that Federation, devoting the major part of his time for about four months to the promotion of the work of the church vacation schools. It has served to bring together in a way never done before the religious educational agencies of the city with the result of a growing spirit of co-operation.

In the nature of the case the work of this Commission cannot be as spectacular as that of some others. Its importance, however, is obvious from the fact that whatever is done to increase the effectiveness of the work of religious education, a constructive and positive force, will reduce the energy and time and money that must otherwise be devoted to remedial and reformation activities.

**11. Social and Civic Relations:** The special concern of this Commission is the relation of the individual church to such great questions as social service, recreation, public health, living conditions, civic organization, and legislation. In the spring of 1920 a statement of its plans and purposes was sent to each church of the Federation with an enclosed card to be filled out and returned. That card read in part: "This church believes in a religious program of social service and education. It is willing to co-operate with the Commission on Social and Civic Relations of the Chicago Church Federation in efforts to become more socially effective. The church already has or will appoint a committee of members having under its direction the social and



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civic activities of this congregation, which it will instruct to act as representing it in contact with the Chicago Church Federation in this field."

The Commission is also committed to the publication of a practical hand-book as a guide to the churches in the social service activities of Chicago.

**12. State Constitution:** This Commission was at work during a considerable part of the year 1919-20 at the special task of presenting to the Board of Trustees such recommendations as might appropriately come from the Chicago Church Federation to the State Constitutional Convention. The Committee worked at its task long and faithfully. Three recommendations made to the Board of Trustees were passed as the official action of the Church Federation: (1) The abolishment of the minority system of representation in the Legislature; (2) The limitation of any county's representation in the Legislature; and (3) A provision requiring the daily reading of at least ten verses from the Bible without comment in the public schools of Illinois.

## THE FUTURE.

THE Chicago Church Federation has passed the experimental stage. It is now being recognized as the clearing-house for Chicago's co-operative Protestant activities. This is to be expected when one considers the personnel of the delegates chosen by the various denominations as their official representatives. These and the members of the various Commissions and Committees are being selected with increasing care.

In almost every case the actual leaders of the thirteen co-operating denominations are prominent in Church Federation activities. The list of financial contributors is an indication of the sanction of many of Chicago's most prominent citizens. The cordial working agreement between the Association of Commerce and the Church Federation is significant of the attitude of that influential body. Religious and philanthropic societies, both local and national, approach the Chicago Church Federation continually as a means of reaching individual churches or arranging for public meetings. Requests for Federation literature from every section of the United States are now so numerous as to indicate a rapidly expanding constituency.

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The attitude of the Christian forces of Chicago may best be surmised from the expressions of a few men of prominence: "I regard the co-operative principle as absolutely essential to the success of Protestant activity in Chicago, and regard the Chicago Church Federation as the finest expression of this principle in America." (Reuben L. Breed, Secretary, Congregational City Missionary Society.) "The Church Federation should be the expression of the Protestant conscience on all great moral issues of the City of Chicago." (John Thompson, Superintendent of City Missions, M. E. Church.) "I highly value the many practical aims of the Chicago Church Federation, and appreciate the need of combining the religious forces of our great city under wise leadership." (H. H. Thoren, United Evangelical Church.) "We consider the Federation as the church organized for action." (R. C. Gibson, United Presbyterian Church.) "Opportunities for needed and effective service on the part of the Chicago Church Federation seem to me to be almost boundless." (Perry J. Rice, Secretary, Chicago Christian Missionary Society.) "The work of the Federation has been and now is worth-while in every way, and can and will become more efficient." (A. E. Wright, United Brethren Church.) "It affords me great satisfaction to testify to the great service the Chicago Church Federation is rendering to the City of Chicago and its moral needs, a service which no denomination could ever give." (M. E. Broekstra, Reformed Church of America.) "I am convinced that the Church Federation affords the several Protestant church bodies an opportunity to function for civic and social righteousness with greater efficiency than the several communions could do acting separately." (J. W. Lear, Elder, Chicago Church of the Brethren.) "It is fulfilling prophecy, and is a prophecy of a greater church future for Chicago." (W. B. Rilling, Evangelical Association.) "In my judgment the Chicago Church Federation is one of the most successful and helpful Federations in the country today. I thoroughly believe in its leadership and in its objectives. I believe it is through such federations that we must look increasingly for the solution of the problems of co-operative Protestantism." (Henry S. Brown, Superintendent, Church Extension Board, Presbytery of Chicago.) "I have known something of the Chicago Church Federation for the past ten years; I be-

# HISTORICAL STATEMENT

lieve that its present work is much the largest and best in its history and its future prospects and possibilities greater yet." (Charles W. Gilkey, Hyde Park Baptist Church.)

This history of thirteen years indicates a gradual development, not only in achievement but also in the desire for co-operation—a subtle force that makes achievement possible. This development, however, has been real; and as one surveys the years as a whole one is conscious of a growth fairly regular and normal. With this as a heritage from its brief past, with the earnest co-operation of the various constituent bodies, and with the respect of those who view it from without, the Chicago Church Federation finds ample reason for hopefulness as it continues its ministry.















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